[redacted]

Must Remain in
Transcription Room

M1607

BOSTON OPEN

JUNE 19, 1969

MR. NYLAND: Now what will we talk about? At one time, how long I forgot . . (We don't smoke,) we were away five weeks and then an additional ten days and so forth, so let's say that makes it a month and a half, and then before that we had five sections over two weeks' period each. What stuck at that particular time? And if you looked at the period that we were away on the trip, and some of you came to meetings, what would you report to yourself about particular interests that you had, or even progress, if that existed, which you now could become - well, I mean use the word - 'aware' of?

Is there anything that you really want? You see, you come to a meeting like this, and you ought to ask yourself why do you really want to come. If you have been here be-

fore, and know a little bit about me, or the way these meetings are, then perhaps there is a curiosity that you again want to satisfy. If you don't know me and you are here for the first time, or only come when I'm here, there is a definite reason then for yourself, also perhaps curiosity, to see what is what, ~~and you're here~~ Have you ever thought about what you might find? Or to what extent do you know anything of Gurdjieff or Work on yourself? Have you read? What is at the present time your attitude toward this kind of Work, or this kind of interest? What is it in your life that you feel that actually would give a place to this kind of development of an inner life, or something that has very definitely no direct earthly value, and surely no commercial value; but it has to do with your conscience and your relation towards God, if you want to express it in that kind of a religious terminology? And if you sit now and for one minute try to come to yourself to find out why did you come tonight. It is very difficult for me to judge you: I don't want to go by appearances. I think it is necessary to know that there may be something in a person which may not always come out; or sometimes it comes out in a very strange kind of a form which I, for one, cannot always place - because I think there should be a relationship towards a wish to develop oneself and to grow, and to have something that at the present time already indicates what you're really aiming for, and it depends now what your aim is in coming here.

And if it is just a matter of listening a little bit to me talking, or perhaps to say a few words about Gurdjieff, and if you are satisfied by just that, you're in the wrong room. I'm perfectly willing to tell you a few things about Gurdjieff, and about Work on yourself, and the acquisition of an objective faculty or even a consideration of the formation of creation of that what you call an "I", or the possibility of a spiritual development, or that what belongs to the formation of a consciousness, or that what a man should become when at the present time he is called half-asleep, so that he then should wake up out of the sleep.

And it is quite possible that among some of you there is that kind of a desire, perhaps a little philosophically tinted, and perhaps psychologically of interest, and even, you might say, with a wish to find a relationship of yourself and your life towards that what is higher than you are, and the admission that there has to be something that is higher, and that we are just ordinary human beings living on Earth, and that the question of wishing to find out what is the reason why you happen to be here - and even when it is not a passing thought but when you have given it a little bit of attention, and actually you have been able to sit and think - or perhaps even if you consider that what you are now in this life as having a certain value in order to come in contact with that what is outside of this world in the form, perhaps, of a personal being, or a force, or that what apparently makes this world move, or the creation

of the Universe, or that what satisfies you as the beginning of a conscience which will tell you the truth; all of that, of course, can take place.

But is it here now? And do you expect anything of that kind, or is it simply following a little bit of curiosity, to satisfy it, and then go and do something else the next morning? And it is not really that I expect even that you would become such converts to the Gurdjieffian faith. I don't know anything about you, practically speaking. There are several new people, of course, I've never seen. And I say I don't want to judge by appearances, but if there is something that has to do with your inner life, I think it also has to show on your face, and for that reason I want to know, because sometimes when I face an audience I look at them and I say, "Why, why do I come?" And that is a big question for me.

Why should I try to talk about Gurdjieff to you? Why should I want to talk about ~~that~~ what engages me in my life? Why should I even try to disclose the motivation which makes me interested in Work on myself? Why should I even open myself up to that kind of communication without knowing how it will be received?

Because I'm not just a little bit of somebody who lectures every once in a while. Of course, you know, and perhaps by this time you know, that I have no interest in that whatsoever. I have an interest in trying to tell certain people for the sake of helping them, to tell them something

about the possibility of their own development. But you have to start for yourself with wishing to know, and that wish has to come not from your mind, and not from the satisfaction of a little curiosity, so that you then, you might say, know all about Gurdjieff, and then Zen, and then Buddha, and then a little yoga, and then a little bit of something else, and the next morning some LSD, and after that a big discussion about meditation, and the wish to visit a guru, and then to go to India somehow, and to find out what it is to sit at the feet of Maharshi, if he were still alive, or to go to his ashram, or to study a few books and to parade with them, because I'm not interested in that at all. I'm interested in the possibilities for you, if you feel that you have any potentiality, and for that I will go any length to try to tell you what you ought to do. But why should I tell you?

And perhaps it's difficult for you to answer that kind of a question. I would expect, of course, and naturally I would hope, that you would say, "But I wish to know." And in a group it's very difficult, so, I ask you the question: what is it you want to know? What will we talk about? If you have any idea about Gurdjieff, or have read, or perhaps happen to know? a little bit of Ouspensky, maybe you have looked in All and Everything (CAPS); maybe it gave you some ideas. Maybe there was something in you that said, "This seems to be okay, I want to know more." Maybe it created in you a certain thirst for something.

But, you see, it has to be there originally as a wish which, without any question then, is still not satisfied, and remains with you as a wish. And when I say it has to do with your inner life, how much of ~~an~~ inner life is there? Where is the accent of your life? And so again I ask, why do you come? And if you can give me an answer to that by letting me hear what kind of questions are in you now, and perhaps indicating why you would like an answer, and why you think that I should give you an answer, then maybe we can start from there.

Name? — Q. I've asked this question once before but not ~~to~~ of you, and I would like to know how to deepen Work efforts.

Mr. N. You never asked me the question?

Q. Not personally. No, I've never asked you that question personally.

Mr. N. You've been in groups before?

Q. I've been here for about a year.

Mr. N. Then we've seen each other. And you don't think I've answered that particular question?

Q. No, it's ~~a reason~~ arisen; the question has ~~a reason~~ arisen, because of a . . .

Mr. N. And out of the different things that have been discussed in the last year you cannot find what to do about it?

Q. No, no, No, I can't.

Mr. N. Why not?

Q. Well, that I don't know.

Mr. N. On what was your original interest based?

Q. In Work?

Mr. N. Yes. And what has sustained it for a year?

Q. This may sound funny, but my original interest was to be free from my body in a . . after a . . because of the conditions that existed at the time when I first entered Work and . .

Mr. N. Are you free~~yet~~ now?

Q. Much more at times.

Mr. N. How? In what way?

Q. I'm more alive.

Mr. N. That's not freedom.

Q. In what way am I more free now?

Mr. N. I do not know. You said you were, I didn't. I can agree with you with the concept of freedom, that one is hoping for freedom. The question is what kind of freedom?

Q. It has to be, for me, a freedom inside, for . . I have times when I strive very hard towards what I know of Gurdjieff, of Work, and somehow I feel bound to that striving.

Mr. N. But supposing you were not bound to the striving, you wouldn't strive.

Q. Absolutely not.

Mr. N. So, why do you want to be free from it? If you use the word "bound" now because you used the word "freedom" . .

Q. They're paradoxical.

Mr. N. Well, of course, if they belong together, they are not paradoxical. They may be the same thing on two phases. But the question is, what is it in you that you say, "freedom; I want to be free"? What was the motivation ~~for~~ ( ) freedom?

Again I ask, for what? To be able to get away from the earth? That would be a kind of freedom.

Q. That's the kind of--almost a desire to die, you know, but not, well, I don't know how to say it...

Mr. N. Well, if you had a desire to die...

Q. Mmmmmm.

Mr. N. Is it? Then, if you're more alert, you're on the wrong road. If I want to die, I don't want to live.

Q. But it's I don't picture, you see, what I conceive of death as not that...

Mr. N. Well, let's try to become clear about it. What is it really that you mean by freedom? I will go along with you with the word, but you have to define it. Or what it is that the motivation is for Work. And I ask that-what motivated you-in the beginning. What was the reason that you were attracted here to come to a group or perhaps read or talk about it or had some questions or wanted to think about it. What was it? Why?

Q. Because I... This is maybe partial because I can't answer you completely.

Mr. N. Well...

Q. Why, I don't know.

Mr. N. It all could be ten per cent.

Q. I get you ten per cent. I had... In the past I've gone, uh, I've been involved in certain types of religion, had followed them, that required, as far as I was concerned, a great deal of faith, yes, faith...

Mr. N. Yes.

Q. ...based on a incongruity between faith and the action of those who supposedly believed.

Mr. N. Well, there was a difference between those who were the believers in person and that what was the doctrine of the religion.

Q. The differences that they don't...

Mr. N. No, ~~It is...~~ I said there ~~is~~ was always that difference.

Q. Oh, right.

Mr. N. I mean, you can talk about Christianity and understand what is meant, and then you can say, "Look at the Christians; they don't know anything about Christianity." Really doesn't change you in the attitude towards Christianity.

Q. Right.

Mr. N. You see what I mean. And with any kind of a religion that for a little while you were exposed to and maybe you tried, you maybe have given it up because you saw ~~the~~ other people ~~who~~ also have tried and couldn't make it. Or you say, "If that is the kind of religion that leads to those kind of people and I don't like them, that religion is not for me." And still you're not entirely clear about the religion in you; if in your case you would apply it, perhaps you could be a different kind of a religious person than anyone else who professed to be one.

Q. Exactly. Because I, one... Well, the way I feel about Gurdjieff is that I would want to live that way. In other words, it's no good for me to read and to do things...

Mr. N. Okay. The emphasis is on life.

Q. Right.

Mr. N. The emphasis is on the application of certain ideas in life. It is not only on Sunday but it is also during the week. And you hope to derive a certain kind of benefit from it. And you say you have, because you're more alert. Well, we'll assume that is the case. But what is the idea of Gurdjieff? Is that to make a person more alert?

Q. No.

Mr. N. What is the purpose? Or what does Gurdjieff, in that kind of a doctrine, actually tell for people to do? ... I think that after one year you ought to be clear about it.

Q. I have two or three different things I could answer you. For me it means that I... Gurdjieff has led me to want to be~~come~~ a man on earth.

Mr. N. Well, how does he tell you how to become a man?

Q. By trying to wake up.

Mr. N. But how does he tell you to wake up?

Q. By observing yourself.

Mr. N. And how do you observe yourself?

Q. As an object, impartially, in life.

Mr. N. Here is where we go wrong. Who observes who?

Q. "I" would try to observe "it."

Mr. N. Where is "I"? Yes, let's be clear because it's very important. What is this "I" that you're talking about, who is supposed to observe you?

Q. Where is it?

Mr. N. Yes. Is it now? Does it exist now?

Q. No.

Mr. N. Then if it isn't in existence now, how do you make it? Or if it is there, where does it come from?

Q. Inside.

Mr. N. Is it there or is it not?

Q. Right now?

Mr. N. Yes.

Q. I don't know. I'm confused when you say that.

Mr. N. Yes, I'm quite certain that it is confusing, because I'm quite certain you're not clear. Something has to take place inside that would acknowledge the possibility of the existence of something that would observe you, but there is nothing inside that could observe you.

Q. It's outside then.

Mr. N. I do not know. What do you think? Inside, I have a wish. What does the wish represent to me?

Q. To me it represents a desire to grow.

Mr. N. Good. To wake up or to grow, to evolve, and so forth. How do I now set out to grow? If I'm a young child I know how I will grow up: by eating, by sleeping, by having a normal existence, by sitting in the sun every once in a while, swimming maybe, or walking in the rain, and be a good boy. Then, after some time, I grow up to be six foot, you know.

Q. Yes, right.

Mr. N. I ~~make that~~ mean there is the rule for growing up, physically. I have rules ~~or so~~ also for growing up feelingly or perhaps emotionally, by being exposed to certain things that have an aesthetic value, or a religious value, or that affect me as a liking or a disliking on my part, as something that I really would aspire to, or whatever provokes in me a feeling, as a wish for something that I would like to attain in any kind of a form, or perhaps all the time in the form of creation of something, something that I look forward to which does not exist, but, I say, if I expose myself to such influences, which have a certain value emotionally for me, I become affected, and after some time something starts in me to respond to that what was outside ~~in~~ and affecting me, and I call that an emotional development. Right?

Q. Right.

Mr. N. My mind, same thing: I put some stuff in it: words, and read, and think a little bit, and I have after a little while some clichés, I can even quote, and I say such and such, and here I have a degree, and so they let me into the university, and then after that I become a master of arts and I get a job, etcetera, etcetera. All right. My mind functions also. Right? Okay.

Now I said I want to grow further. I want to evolve in a certain direction. We can call it freedom if you like, without defining what to be free from.

How do I now go about that particular thing, and by

observing what, and what observes what? And why should I use that road of observation?

Q. It makes sense to me, or it is real to me, the idea of the concept of observation.

Mr. N. ~~Yes,~~ that ~~'s~~ is okay. It is ~~clear~~ real to me also. It is of no use to me unless I sit on it, or put some things on it. So an idea can be very real to me without me even ~~form~~ possessing it ~~getting~~ it. I can look at it from a distance, and say, it is beautiful. I can enjoy Mount Washington without ever climbing it. But, you see, it's not my own, and I'm quite ~~sure~~ certain that for evolution I have to find something that becomes my own, otherwise I don't evolve. I never will evolve in theory, or sitting at a desk, so I say, "All right, there is the little 'I', where does it come from? Who makes it? Is it ~~easy to learn~~ as ? if it's ~~at first~~ aware ?"

Q. Sometimes I . . I can't understand that because it's like . . I don't think it's a thing that's really in time or space or anything like that. It's just a . .

Mr. N. Why shouldn't it be? If it observes you, isn't that something that takes place inside?

Q. Right.

Mr. N. What is observing? Registration of certain facts, of course, it has nothing to do with time, but it takes place in time. So this is something so impossible? To have something that is observing you?

Q. No.

Mr. N. And all I ask is where is that something that starts

to become a little "I" and is observing me?

Q. Outside of me.

Mr. N. When you say it isn't there, yes, but it isn't there, you ~~see~~ said.

Q. It isn't there.

Mr. N. I said I asked you . .

Q. Right.

Mr. N. . .where is it, and you said "No." I said, "How does it come there?" Or is it really necessary, according to your idea, that "I" exists?

Q. That something that can be free of what I am is necessary, of what it is . .

Mr. N. How will it be there?

Q. By a desire on my part to have it there.

Mr. N. How do you do, how do you go about it? I desire red carpet, I desire to know how to make it, do I know now how to make it?

Q. Well, I have all that my body is, or all the manifestations that I am . . are useful for that "I" to observe.

Mr. N. I have a lot of tools in the garage, do I know how to use them?

Q. No, probably not, most people don't.

Mr. N. Well, whatever it is, I have a hell of a lot of it inside this and that shelf and so forth. Who is going to use it?

Let's try to think straight, you see, because you really must be much clearer about what Work is, because

even after one year, when you report you are a little more alert, it is really wrong. We will assume that you started out because of a certain curiosity, and perhaps Gurdjieff as a name was sold to you by someone who told you that it was worthwhile. And then you follow in that and repeat the words, and you read a little bit, but nothing happens. ~~You know~~ Then only that you read a little, and you have a few words. What is Work? It is a word that is used in a sentence: Partk-dolg-duty, Work on oneself. What is it? Now you tell me. After one year of being exposed and having heard many questions answered, also perhaps, listened to some tapes, and being present in meetings, and whatever you have read, now, what is Work, for you?

Q. I don't know how to say it in words really. I could say it's the desire to grow: a desire to be . .

Mr. N. Now wait a minute, what is Work? What is it? What is meant by Work? I'm not talking about how do I get the desire to Work, but I am actually engaged in some form of activity which I call Work, and it is connected with Work-on-myself. What is the meaning, or what happens when I Work, or when Work is going on?

Q. I try to develop something.

Mr. N. Okay, how do you do it?

Q. By observing myself in activities. I . . you know . . I'm beginning to feel that I . . you know . .

Mr. N. Well, the question is, you all the time say, "I observe myself in activities." Which "I?"

Q. "Little I."

Mr. N. But where is it?

Q. Outside myself.

Mr. N. How do you get it?

Q. By using it.

Mr. N. It is outside now? For you?

Q. To some extent, yes.

Mr. N. How do you do it; call it? How do you know it exists?

Q. The moments ~~that~~...the times that...

Mr. N. I'm probably a little fussy, you know, and you may not like it, but I would like it to be very clear, because it is really not yet right yet. Is the "little I" God, and because of that you say it exists outside of you, or is it the planet Venus?

Q. No, to describe it, it would be God, because it does exist outside of me.

Mr. N. Good. Then, if it is God, have you any relation towards Him?

Q. Somewhere inside I have a desire to be there...

Mr. N. Yes, have a desire, but you have God observe you. How will He do it? Why would He want to do it?

Q. So I could be with Him again?

Mr. N. Yes, now, you see, you get now a little bit religious concepts mixed up. Let's say it this way. When you became interested, what were you looking for? Don't use the word freedom now. What appealed to you when you read

All and Everything?

Q. I can't...I don't know...my thought processes are really...

Mr. N. Will I help you a little?

Q. Will you?

Mr. N. Yes.

Q. I wish you would.

Mr. N. I am interested to grow. I have to use what I am now, because from there, where I am, I will grow into something else, I hope. When I am very small, I have something like a little body; when I feed it, it will grow, up to a certain point, but that is determined by the conditions of ~~the~~ Earth. I have the beginnings of an inner life in me: I have a relationship of something that I call essential, really deep down, something that is I know is a little more reliable than the outside where I usually live. If I can consider myself in reacting towards the outside world, I react with my movements; with anything that I do as a physical expression, and any form of manifestation, either physically or emotionally or intellectually; and I call this my personality behaving in a certain way.

When I go a little deeper than the surface, I come to an essential quality of myself, which, I say, it is of more value for me because it is not immediately touched by the outside world and it is for me my own, because I know it is there whenever I wish to enter within myself. But then sometimes when it is connected with that what is important

for me as my heart, I speak then sometimes from my essential being, and when I say I really mean it, then I know it comes from some other place; and when I say I mean it, it is superficial. I want to grow, and I would like to have that what is now inside of me start to dominate me as a whole, so that then, what I consider more dependable becomes more dependable as expression in my manifestations. For that I need certain facts about myself on which I can rely. So I say where is the self-knowledge which I have now? And I start to describe what kind of a person I am, what kind of thoughts I have, what different ambitions, or what it is that I feel, or what I see that I see in others and that I like, that I see in myself and, perhaps, I like or dislike.

And I make a category, that what I call virtuous, and that is a vice, in accordance with whatever rules of morality I will set up for myself. I have an idea of how I should be as an ordinary man, and I say I shouldn't lie, but I do, and I'm sorry. If I behave in a certain way and it is not right, I'm a little ashamed. If I say certain things I really don't mean, I become hypocritical. If I lie too much either to myself or to others I become unreliable and I don't want that, because I would like to be an honest man. Moreover I want to grow up.

I want to understand people, I want to understand myself so that at times when I really have to be as a man and I want to grow up to be a man, that I then am dependable,

as a man.

So that when I think about what I am spending now my time on and how it affects me, and what the result...what is resulting in what in me, then I start to distinguish between the different influences that now affect me some way or other, and also, that what I am now affected by; I want to see how deeply it is digested, or how little there stays on the surface, and it is reflected away.

My interest becomes now of a development of something that becomes reliable for me, because if I know what I am in ordinary life, I know that that can not really be counted on. And sometimes I make a promise and I cannot fulfill it and then my mind says, well, it is not so bad because..., and I will blame other conditions or I will rationalize and explain from beginning to end that it is not that bad that it looks, etc. etc. You know? The question is what am I inside, and when that is reliable I say how is it possible that I as a man on Earth am not reliable, am not under control, that I really do not know? How is it that there is all the time a conflict between my intellect and my feelings? How is it that I as a man cannot behave as a man when I started out to grow up, and what is really wrong?

So I say I want to grow up. What is there to grow up? All right, I say my feeling. It is not sufficiently developed. I also say my mind. It is still dependent on ordinary functions and the rationalization process, or associa-

tive thought, whatever it may be.

Now the question then: my inner life. What is it now that I need in order to give facts to my self-knowledge which are reliable so that from there it can become a foundation on which I want to build that what is now potential; and what the potentiality is when it goes over into the actuality of existence would be for me evolution. Right?

Q. Right.

Mr. N. So now I wish with all my heart to free something that could be helpful for me, to remind me, or to give me certain facts which are now not subject any more to ~~that~~ stat what my mind or my feeling gives me. I said I don't know how to do it.

Because I can say I want to pray to God that He tells me, and God will say, "Read the Bible." And I do it and I don't understand it. So I go to a religion and, say, come on Sunday, and sit in the service. And then you will see that you are much better, but the next morning on Monday I have forgotten it, because I have a deal on with somebody, and he is doing me, and I want to do him. So, you see, I forget about the application. So I say I want to have something that is available to me at any one time when I need it so that if then I call to God, and God will answer me.

So here is something that will give me a possibility of becoming now observant, with reason, that that what is observing will be for me a guide, in my life, and will then

free me from my subjectivity, and that freedom I call an objective state. So for that reason ~~that~~ what I have to do is first to see how can I make something that can be attached to me, is interested in me, at the same time can start to serve me, and then can become a guide for me? I call that "little I." And I say, if a "little I" could exist, and if a "little I" could actually observe me as I am, and if this "little I" could then, in observing, give me facts about myself, and if such facts could then become my property and even be lodged in my memory, then my mind would enable me to give me self-knowledge, in reality, based on truth. So that is the aim of this kind of religion or philosophy.

And for that it is necessary to try to create this "little I," and I call it now an objective faculty, and I want to find out now, where can it have its office? Because it has to be a mental function, or in any event, it has to register some facts about myself, so it has to be sufficiently independent. At the same time it has to be connected, because it has to be a wish: there has to be a wish in this "I" to observe me. And ~~that~~ what I now wish to create has to come from me in an unconscious state, trying to create something that is objective. And then, of course, I am up against it, because how can anything that is now one hundred per cent subjective create something that is objective? That is a real problem. The question is only that I am not entirely, one hundred per cent, sub-

jective, but there is something in me that is indelible and is not connected with the rest of me in the sense that it has gone through all the experiences of my ordinary life. I have still something that is as-at the present time pure, and this something is my life in reality; not my life as expressed in all the different cells of my physical body or whatever organs it has.

This particular central point which is for me indelible, now, takes on the characteristics of eternity, because that is life as it is, always was, and ever will be, and is now temporarily appearing in the form of what I call my personality. So you might say my wish to wake up, that is, the creation of a "little I," comes from that what as reality exists already as a result of life continuing, existing in me regardless of my birth. I can say that that is God as a voice of my conscience within me, but it is quite definitely that, that as it is life of me, I would like to set free.

And it has to be set free from the form in which it now appears. This is where my wish starts. My sincere wish is to create something of the same kind as ~~that~~ that what is now eternal life for me, and this I call a "little I" and I say, here you are in my imagination. I see it in a certain section of my brain. And now I will give it a task. And I say, this "little I" in my imagination, in an (as if) condition, I would like you, "little I," to observe me. And I call myself now "it." So the "little I" says

"How?" And "it" says, "If you only will observe the facts of "it," myself, existing, then you will receive impressions of me which are real, because I exist as a body in reality, so that the impressions are reality when they reach the "little I." As a result of my wish the "little I" starts now to function in trying to observe me as I exist, and accepting myself as I exist in my existence without describing it and without liking it. The result is, the impressions reach the "little I," and they, being real, and continuously now bombarding the objective faculty with real facts, that what is the objective faculty now existing as if becomes real.

Now I have what I wish. There is now a reality of an "I." But it is very small. But, nevertheless, that "I" exists for me. And all I want to try to do is to make my wish for the continuation of this creation of "little I" in such a way that when the wish is there, that "I" functions, and that "I" continues to receive facts about myself. And those facts I now call objective facts, when they are impartial, (that is, when the little "I" is impartial) to me, and when the "little I" functions at the moment when actually my self exists at that moment...but don't let's go into further theory about it. It is quite necessary that the "little I" observes me and that the facts which are being reported back to the "little I" have to be impartial facts, otherwish they never would be objective. You see the picture now?

Q. Very clearly.

Mr. N. I want the "little I" to function. I hope that from its infancy, and only representing that what is the reality of my life, which I know by my own experience, even if I am subjective, that they, such experiences, are indications for me of an objective something which continues to exist in me without being disturbed by the form my life has taken. And so I make really three separations: that what I consider my physical body and all the organs, feeling and whatever it is, all the ordinary sense organs, my solar plexus, my mind, sex organs, muscles, whatever it is, blood, air, all of that is personality, all unconscious, all belonging to my body on Earth, all representing myself as a human body, and that personality now is living, so-called, on Earth, which means it is keeping on breathing, and it will keep on opening its own physical eyes, and it will hear certain things and will receive certain impressions from the outside world which feed my brain, and which then make me alive, alert and all the rest. This is the one thing that I am quite sure about, that this body exists in this material world, that's it.

Now there is a wish in this body and there is a recognition of something else which also exists in my body. That what exists in me and the realization of that life, existing as a Magnetic Center, is only given to me at certain moments of a recognition of an experience, which then, at that moment, enables me to establish a contact with Eternity. I mean it in this way: that I have sometimes an experience

which is for me only a moment, but in which moment nothing of the form that I call my body, nothing of the dimensions which I can think about, nothing of the time element, which many times I feel, exists. And it is that moment of an existence registered without the aid of a physical form that gives me an experience I say, out of this world. So that is one little thing.

The other is a creation of my own. You see, the little section that exists came from God. That what I now wish to create as "little I" comes from me in my sincere desire to set ~~that~~ that what is God free, and to have that, as God, be united with the totality of all life. That should be the fundamental part of my wish. Because of that I create a "little I" first 'as if', but I put form of life in it because it is my creation and it contains the highest form of my life I can think about, or I can feel about, and I tell this "little I" 'Start to function in taking me as personality as an object, and then in observing me, you will receive certain facts about myself that I exist, which will help you, "little I," to change the 'as if' condition into reality."

So there are three things. My Work consists in being reminded that Magnetic Center is in prison and should be set free. As a result of that I wish to create a "little I" to help me to set Magnetic Center free, and the process of this activity takes place in my personality, so that in this, you might say, process that is now taking place, the

personality and the body mostly function in a very definite way. It is needed as a link between the "little I" and Magnetic Center. And now my Work consists in having the "little I" become observant of me as personality in order to produce through this me, as I am, a particular road to reach that ~~what~~ hoster is indelible within this personality. So this is the process of Work, this is the reason for Work, and this is the method of Work.

And this makes the Gurdjieffian philosophy something that I can understand with my ordinary mind, something I can do because it is simple, ~~and that~~ What I realize I have to do may be very difficult, but there is no excuse, because it is not too confusing. The question is, when you try it, and it becomes confusing, it doesn't work. And for that reason I explain to you what is really the simplicity of Work, so that from now on you can start applying. "Little I," I wish it to be there. I say it is now there because I have that wish. It is not as yet fully grown and it will take a long time, and it will receive information about myself only when the wish exists, but the more this information can now flow to the "little I," the more facts the "little I" will accumulate. And the "little I" will start to pay for the fact of being created by me by giving me, in my mind, honest, truthful, and absolute facts about myself. So you see, I receive something in return, for my Work that I do.

For that reason I say it is Work on myself, by using

myself for a purpose of becoming the object of an observation by something which has a different quality than ~~what~~ I ~~am~~ have. So as a result I receive now facts of myself which I consider absolute. It means the absoluteness that there is no question any further either of thought or feeling. That it is the truth and nothing else but the truth, that I cannot argue about it, I cannot rationalize it away, I cannot justify it in one way or the other; It is a pure, cold, intellectual fact. These facts are stored in my memory.

They are also together with other kinds of facts which I have acquired and which I have called ordinary self-knowledge, acquired during my lifetime, when I happen to think about myself, which facts, of course, are subject to certain forms of interpretation and also, they are colored, because I don't think they are pure enough, and to some extent definitely unreliable, simply because such facts I have been able to change around a little bit in order to make them fit for me, so that I can live with them, because many of the facts that I see and, I would hate myself, I would try to find an excuse, why I should not hate myself, so that I then could continue to live. ~~But if~~ Because all the facts about myself were this close, ~~to me~~, and there would not be any reason to doubt them, I would find myself so absolutely impossible, not only stupid, but ignorant, having no knowledge whatsoever, ~~and~~ than only being a reaction, a reactive creature towards the outside world, and very

little life in me, practically no ambition, and no desire to live any further because I am a machine and I am not a man, and when that would be disclosed to me something, we say, "What is the use of living?" So I would kill myself. But, you see, we don't do that, because the facts that are acquired, I always put a little water in the wine, and say, it is not as bad as it seems, and then I go to somebody, and I read it in a book, and he says the same thing, so I say, "Well, St. Augustine tells me also, so of course it must be true. Whenever it is printed I can accept it for truth." So I have a little conflict in my memory because now there are two columns of facts which get into my memory. Some I call my subjective facts, and the other I call now objective facts. And it is not that they are going to fight; they are just lodged there and I can recall them.

So now in my life I try to become interested in building something on a foundation of that what I am. And I consider what is needed for that kind of foundation. I say, "Well, it has to be a rock, and I cannot build on sand. It cannot be washed away by the weather and I don't want it to shift when the wind comes. It has to be solid," and if I know myself, I say, "It has to last forever and ever." So again in these kind of thoughts I say, "When I want to build I have to build on that what is permanent." So I look back now, in my memory, and I see two kinds of facts. I say, "The facts that I need are the facts of absolutism, because that will give me the foundation which will be the same

today and ten thousand years from now." This is the reason why I want to accumulate objective facts, that is, to form the foundation and the knowledge that I know what I am, In that way, that the foundation on which I build becomes dependable. I can rely on it, and it will be there all the time the same, forever and ever, I will know, and God cannot tell me any different, because God was instrumental in giving me objective facts. You understand now what is meant by "little I." It becomes for a person that what really is so important that it is the only way by which he can consider his life to continue ~~is~~, by means of something, that has a quality which is not as his life is now.

And it is this introduction of an Objectivity which is the non-subjective element of that which I am not capable of when I live my life on Earth, that I hope that God will tell me what is Objectivity, in the formation of this "little I." And when I say to "I," I wish you to exist," it is like a prayer, as if I wish God to be present to me. So you see, the collecting of all this now, and the reason why I want to create this, is simply that I have no direct means of praying to God, of the Pible, or somewhere, by having a posture or putting my hand up and stretching it out towards Him.

And then what will happen to me? In the first place I have to go somewhere away from my ordinary life. When I am engaged in being a little angry, or I am having commercial transactions, I cannot ask God to be there, and He

won't come. When I am a little obnoxious, I could not possibly ~~could not~~ expect God even to look at me. So I have to go to my inner chamber, or I have to go to church, or I have to create such conditions that I am completely surrounded by silence, or I have to go into a meditative pose, and then I hope that in those cases God will hear me. What will hear Him? That is, how can I hear God? Where is my conscience? It is already subjected to all kinds of subjective influences; It is sometimes deeply buried. That what is my Magnetic Center is only a little point, And it is completely within myself, and there is layer after layer of civilization and culture put onto it, so it is impossible even to discover that. Even when I dig for it, as for a treasure, I don't find it; I don't know how. So if I want to rely now on the voice of God, coming to me in the silence of my meditation, so I open the door, and I go out in the outside world.

How much is now left? I have a memory. Let's say God was there for me, and I remember the state, and that state, now, I only have in my memory, and there is no reality to it anymore because it is past. And what can I now bring to bear in my ordinary life, when I shake hands with an enemy? What good will it do to me if at the time when I say, "How do you do?" and I hate the man, and then, ask God to be present to me? I cannot. And anybody who wants to pray in the midst of his adversity will have no chance whatsoever as long as he remains in a suffering state, and it makes it

extremely difficult if one wants to compare all forms of religion, where it is necessary partly to withdraw, or to go through all kinds of configurations and exercises, swallowing your tongue; or standing on your head, or doing all kind of nonsensical movements with the body, without any rhyme or reason, where ~~there~~ is the chance of my consciousness existing in an objective sense, because all the time I am engaged in any form of religious practice like that I remain identified, identified with it one hundred per cent, so I will never have objective facts. And I will never have the facts that will set me free. I will return and constantly be in my subjective world.

And why should anything be born in a subjective world to set me free? Only because of a certain wish on my part, which wish has to be instigated by the realization of what I am, and what I am is the realization of life, for which I, in my ordinary personality, am the ~~form~~ form. And therefore ~~that~~ what I wish ~~for~~, with all my heart is the recognition of my life, as it is in reality, and the wish to remain aware of that life throughout all experiences on Earth and to remember that what is me, as myself, as life in reality, regardless of the name I happen to have. You understand now what Work is?

And now you Work. You create this "I" and the object for observation is physical manifestations. Very simple, nothing complicated. As you sit, that is why I asked you a little while ago, where is the "I"? And you say it

isn't. It shows me you don't know what is meant. It should be there now when you wish. And that "I" could become aware of you sitting, even when you continue to talk and use the word "I" did this, "I" did that. This "little I" doesn't use those kind of words. It is simply aware of the existence of this hunk of flesh sitting there and considering yourself as a personality. All right?

The task for you, every week you take one manifestation out of the five we've talked about, you know about, right? You remember, yes? For that one week that is your task: to become observant as "I" observant to that what you are manifesting: movements, voice, posture, gesture, facial expressions: five. Monday, Tuesday, to Friday. On Saturday, vacation. Saturday consider your week, how it has been.

Become serious about Work. You have a wish; now it is a little clearer. It was not clear. It couldn't be helped. You couldn't do anything with it, than only a few thoughts and a very definite intention of wanting to find out, and you couldn't find out. All you got was a little more alertness.

What you should have is something that is the "little I" separate as if God as a separate entity is watching over you, as if perhaps an angel or an archangel, or anything of a higher form of living would be interested in you, as if someone who died and now may live in the spiritual world, maybe your father, brother, whatever, who was dear to you,

is as if now an "I," interested in your manifestations, and almost, I would say, because of the presence that would be possible for such a spiritual existence, if it can exist without a body, to be actually now, be with you as if the same as an "I" that you create, is now in the form of ~~this~~ what you cared for as a child and still love~~d~~, and loved you. Such concepts can be of extreme value when they have any relation to someone who already has died and is now free from a physical body and still has interest in you existing.

And it is not that one wants to go overboard in any form of sentimentality in thinking about it as if by means of a certain sensitivity, or becoming clairvoyant, that you then already see, or clairaudience, that you already hear, as if the voice of those who were dear to you now start to speak. They use your conscience. It is very seldom you hear their voices, but something is checked off in your conscience, and your conscience will give you at that time a certain knowledge. He says: you're on the right road, keep on Working, try to continue to create that "I," because that "I" when you create it in the right way, will know because it gives light on what you are, and what will grow gradually is your conscience. That will give you the ~~food~~ force with which your wish will be fed, if you want to become free. All right?

Q. Thank you.

Mr. N. Now this contains Work. This is what I tried to

tell you in the beginning. You see, it is religiously tinted, because it has to do with the inner life, and to what extent even, you want to accept that your inner life exists, and even if you assume that it might exist, and that perhaps, you would wish it to exist when you're not entirely cognizant of it. The attitude towards this kind of Work is quite different from just reading a book, or even to go to a little sermon, or to something that you find is beautiful, glasses, stained glasses, in a church, or even that you might be affected by when you look at the bright sky. It is something that belongs to you, in what I say, your inner life, of ~~that~~ what is precious to you and you might say, sacred, because it is the only kind of a life form you have.

And to what extent you now dare to take the responsibility for that, and you say; "I want to maintain it. The same way as I have taken care of my physical body, I now would like to see if that what is of a spiritual nature can continue to exist." Immediately your whole attitude towards life on Earth will change, Because you will not be that interested in the maintenance of yourself as you sometimes appear. Something has to be in you, you might say, that starts to show, and it will require of yourself an attention of a certain kind to the affairs of ordinary life, and not be flippant or slipshod or even too superficial. This is what I meant in the beginning because I do not know ~~who~~ what you are.

And all I am telling you is certain things that are not only sacred for me, but are sacred as a whole, because they belong to God, and the Universe, and to whatever extent you are developed enough, to allow religion to sit next to your ideas of science, or even art, or a little bit of philosophy. That is a question: how much of your religion will you allow to take hold of you? How much room ~~do~~ will you give it, in that body of yours, and in your mind, and in your heart?

Will you ever want to think about the possibility that there may be something like a God existing, or, when you look at the Universe, as a whole, and you think, it is what, what, what, and consider it with awe, so that then, in the presence of that, such magnificence, you feel as if perhaps you're not even worth it? Or that you know that in your ordinary life you really ~~think~~ STINK, every once in a while, much too much, so that even in such a condition, that then you dare to have the audacity to pray to God to take that away. And how do you know that He even hears it and wants to have any dealings with you?

Is the presentation at the present time of ~~that~~ what you are in this life really sufficiently presentable? Where is your life as it is now lived, and for which you must take a responsibility, in whatever form you now happen to have? To what extent does that extend to the way you are in your manifestations and in your thoughts, and your feelings? But this I don't know. ~~Many~~ of you, I want to

be able to tell you; all I can tell you is this, that that what is inner life and spiritual development exists. That that what is man happens to be a certain form in which life is now manifesting. And that this life in him has taken on three different forms within the personality of man. In the first place the form of his physical body with the five sense organs as they are now functioning. In the second place, it has created a solar plexus in which the vibration rates which we call feeling are taking place, and which enable a man, more-or-less, to evaluate the different things he is in contact with and also can, to some extent, be affected by their beauty, or their-- by their usefulness. And in the third place it has given you a mind to be able to think even if that thought process is rather limited, it enables you to live on Earth, and to have some ideas about your fellow man. And perhaps even at times you can have concepts of a certain kind which perhaps will tell you that you are not in this world all by yourself. And that this world is not in the solar system as Earth all by itself. And that the solar system--ours-- is in the totality of the universe not by itself. And that not even the constellations or the Milky Way are part of something totally as a concept of all Milky Ways which we now start to call more and more absolute because in their material form they are very close to ether. And that ultimately that man wishes and becomes aware within himself of a similarity of that what pervades everything existing, and he calls it Life. And call-- God calls it Infinity. So that is the basis of Work. That is the basis I hope you will take with you if you are interested in reading about Work.

That actually you could consider this kind of task for yourself in your life seriously enough to give it attention for that what may be needed as a result of the responsibility laid on you that something has to be done with that what you call your body and your life and your personality. And that I hope that this within you--an aim--trying to find out the reason for your existence as you behave now on Earth in all varieties of different relationships and whatever are the considerations in your mind about yourself, about conclusions you will draw, and what feelings ultimately you will have, and to what extent you will be able to deepen your feeling to an emotional state so that with a certain depth, at a certain depth you will find your conscience. Your conscience is for you the water of your life which allows you not to be thirsty. That is why I say to find it as if one is digging a well, an artesian well, and at a certain level there is water. You have to go sometimes quite deep. And sometimes what comes when it is 300 feet may be just a little trickle. But by deepening it and digging a little further maybe you get a flow of water of 10 gallons a second, or a minute, or whatever it is that will be allowed for you in your life. It is that way with your conscience. It is that way conscience will start to grow and develop, it is that way by which you will have a measure from where you then can judge what is right for you, what is needed for you, how to spend your time, and for what usefulness, constantly reminding you that you are not alone and not the only one who happens to carry life in this totality of the universe. And that perhaps after some time your conscience will tell you the story about God and how He loves the world.

I don't know when I'll be back again for a little meeting. I

would suggest to you that you know now what I mean. When you consider Work for something-- as something that might be of use and if that what is the wish for Work comes from the right place, and if you actually believe that it might be of some help and if you really are sincere in making attempts to find out what it is, I say "I" is aware of me,for one moment, "I" is awake to me as I am. If these kind of thoughts strike you in a certain way and if then the thought is changed over into an emotion and starts to affect your heart, if it is that way, and if you are then that serious I hope you will come back. But I also would ask you not to come if there is nothing what I have said that appeals to you in any way whatsoever. It is not that I accuse you of it, if that happens to be the case. But if there is really no particular response, you affect other people, and then I honestly believe you don't belong here at all. Either you wish to Work, then there is a place, but if you are superficial and flippant there is no place. It will not be even made for you. And you will ~~die~~ in your life which is now entrusted to you die as a dog.

So I hope to see you. And in the meantime have a profitable experience whenever you happen to think about the value and the reason why you happen to be born on Earth, unfortunately.

Good night.

END TAPE

Trans: Mike/Donna Gaddes
1st Proof: Andy A.
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